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product of civilization. Modesty comes finally to be a feeling of reluctance to all vulgar publicity, either as to one's person or mind, a reluctance to all display, a delicacy and refinement, which is late born in evolution, and is, in psychical progress, destined to fuller and higher development, as *versus* the mere fear of disgusting, which, as Mr. Ellis shows, is in decadence in high civilization. Modesty as a mode of self-respect is quite distinct from respect and fear of others' opinions and feelings towards ourselves. Mr. Ellis, indeed, barely mentions (p. 145) modesty as a self-respect, but he seems to connect it with his general treatment. It is noteworthy that modesty should be a term which denotes actions to conceal both defects and excellences, but that real modesty is at bottom as psychosis, a personal delicacy about social conspicuousness, and may have no real psychic connection with either of the other phases, that is, it proceeds not from sensitiveness to one's own excellences or defects as viewed by others, but merely a general reluctance to have one's personality become in any wise open to public gaze and prying.

The other psychic basis of modesty-actions which Mr. Ellis mentions, namely, fear of losing in some way sexual attractiveness, may be objected to on the same ground as not real psychic modesty.

If modesty were as closely related to fear as is claimed we should expect similarity of expression, but the blush of modesty is the converse of the pallor of fear. The most brazen, unmodest woman fears exposure so far as it is disgusting to others. The blush is not the expression of fear, but of self-attentive embarrassment, and secondarily the expression of real psychic modesty. We cannot, with Mr. Ellis, relegate the influence of darkness in restraining modesty to the blushing being thereby concealed; but at least the more obvious and primary factor is that modesty and modesty-action is originally a concealment from the eyes of others, and if the eyes of others are concealed by darkness this action and feeling naturally disappear. Mr. Ellis does not explain how shame is distinct from modesty. Certainly, so far as shame is modesty shocked, it is psychologically modesty.

Our impression on the whole, then, is that while the origin and evolution of modesty-actions are as precautions against causing disgust, yet modesty as distinctive psychic quality which exhibits the same reactions is far later in date.

HIRAM M. STANLEY.

LAKE FOREST, ILL., March 7, 1899.

#### TRANSMITTED CHARACTERISTICS IN A WHITE ANGORA CAT.

TO THE EDITOR OF SCIENCE: The following observations furnished me by Dr. S. F. Gilbert, of Elysburg, Northumberland county, Pa., concerning his white Angora cat, which I examined a short time since, may be of some interest to those working upon the subject of the transmission of acquired characters.

The cat of Dr. Gilbert is of the white Angora breed. The parentage of this cat is unknown. The mother-cat, referred to above, has the right eye blue and the left yellow, and is about three years old. The kitten of this cat is eight months old, male, and has the right eye yellow and the left eye blue, just the reverse of the mother. The kitten is subject to fits. The fits, as Dr. Gilbert describes them, are of a violent, excitable kind; the kitten running aimlessly about, falling down and scratching, or striking with its feet. These fits, which have occurred twice, lasted about ten minutes. The father of Dr. Gilbert's kitten is a large mongrel with white breast and face, the other parts of the body being zebra-colored.

The mother has had seventeen kittens, eleven of which were white, two having different colored eyes. Two of the kittens were deaf, and in general the breed seems to be very tender and difficult to raise.

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#### OSMOTIC SOLUTIONS.

TO THE EDITOR OF SCIENCE: A letter in your columns shows that I ought to explain a special feature of the solutions used for determining osmotic pressure. In my recent paper on 'Physiological Osmosis' (SCIENCE, Vol. IX., p. 206) I cited a one-per cent. solution as having one part of sugar in one hundred parts of